The Bombay Guardian.

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WEEKLY REVIEW.

—What *is* civilization? Some seem to think the dancing of the Maharajah of Jeypore with Lady Mayo is a sure sign of it. His highness the Gaekwad is a hearty friend of civilization thus interpreted. A contemporary has this from Baroda:

"The Minister's ball and supper to his officers and friends, came off at Mukurpoora Palace last Friday night. The ball was opened by His Highness the Guicowar dancing with the Colonel's wife. His Highness went through the quadrille very well indeed, paying great attention to the music. He danced also with two or three other ladies in the quadrille and varsovienne; he is not quite up yet to engage in the round dances. The Minister presented pairs of shawls to about twenty ladies; and the Colonel's and Major's ladies received each a diamond ring of some value, besides shawls from the Minister."

On the other hand it is reported from Paris that young men of fashion are beginning to wear bracelets.

—Cholera is surely the mystery of mysteries. Fifty years of this wisest of centuries have been devoted to the study of it, and now 150 questions regarding it remain to be answered. So many are the questions addressed by the Sanitary Commissioner for India to officers at all stations where there are European troops.

The Rev. R. G. Wilder of the Kolapore Mission, has left for America with his family, in the hope of returning within six months. It is eight years since he came out last. He came out first in 1846.

The appeal for aid in building Native Pastors' houses in connection with the American Marathi Mission, has, we are happy to say, brought forth some fruit. We have received a contribution of Rs. 200 towards this.

We have received from "A Parsee" the following indication of various striking points of correspondence between the Varusia or Sacred Bull of the Parsees, and the Apis of the Ancient Egyptians. As the Parsees claim to be very much in advance of the Hindoos in the matter of religion, we should think they would lose no time in putting away such degrading superstitions as are here indicated. —We know that there are many among them who revolt in spirit against these things, and a few have ventured to protest against them. How many have actually so separated themselves from these things as to have washed their hands of all responsibility in connection with them? We have very little pleasure in drawing attention to these matters; but they must be fairly looked at before they can be rightly estimated; and they must be rightly estimated before they can be put away:

THE VARUSIA OR SACRED BULL OF THE PARSEES.

1. The Bull Apis was worshipped at Memphis by the Egyptians as a god, receiving divine honors both during life as well as after death. There was another bull called Mnevis which was worshipped at Heliopolis.

2. All Egypt rejoiced with great pomp when the animal was first brought into Memphis for religious worship. The inhabitants viewed him as a creature of extraordinary powers, dressed him in the richest apparel, and forgot their worldly sorrows.

3. Special priests were appointed to examine the Apis most minutely and carefully, in a standing as well as a reclining posture. If a single blemish was found on the surface of his body, he was rejected as unfit for divine honors and worship.

4. He had these marks:—body perfectly black, yet perfectly free from blemish; a white star in the shape of a crescent or triangle on his forehead; a knot like a protuberance on his tongue. The tail had double hairs which must grow in natural order, and divided. Lastly, his back presented the form of an eagle. All Egypt resounded with joy and festivity. If all these peculiarities according to their religion were found on the body of the sacred bull, the byblus was then fastened round his horns and a red mark was made on his forehead. The festival lasted for full seven days.

5. When the first Apis died by any natural death the first and immediate care was to find a successor. For this purpose enquiries were made in the whole of Egypt and the other surrounding countries. His death always produced the greatest lamentation and mourning. £11,250 sterling was spent in burying the bull Apis which died in the reign of Ptolemy Lagus.

6. Magnificent temples were built in his honor.

7. The souls of Osiris the sun, and Isis the moon were believed to reside in the bull Apis and Mnevis respectively.

8. Those who were desirous to know futurity believed that the bull would whisper to them if they placed their ear in contact with his mouth.

1. The two *Varusias* or sacred bulls of the modern Parsees, are kept maintained and nourished in their Fire temples, in that known as the Hormusjee Wadia's Fire temple of Bombay and at Nowsarree.

2. When they are first brought into our temples we receive them with peculiar mental gratification and view them as something supernatural.

3. Certain *Mobeds* (Priests) have exclusively a right to examine most minutely and pass a verdict as to the fituess or otherwise of the Varusias for sacred purposes. It is a religious duty to see that the Varusias are perfectly free from even one single spot, hence our Mobeds draw out the tongue, and turn the tail in every direction in order to see if they have any blemishes. If any, they are rejected.

4. The marks of the body of our Varusia must be unlike that of the bull Apis, perfectly white and not black and wholly free from any spots. We believe ourselves to be very fortunate and happy if we find a Varusia of this kind. The *saroshe* ceremony is performed for many days before his installation. A mark is made by the Mobed on the forehead.

5. Our immediate care and anxiety is to find out a successor if one of the Varusias dies. For this purpose immediate enquiries are made in Bombay and in the distant part of the Presidency to get one like it. Our restlessness and anxiety do not cease, till we have found one like it. When the Varusia dies, the *saroshe* ceremony which is performed in the name of the dead to obliterate their sins, is put a stop to in our Agiaries (Fire Temples), and till one is found like him, our unfortunate dead are allowed to mourn and lament in the deepest hell.

6. Our present condition prevents us from building magnificent temples for his dwelling. Hence the hinder part of our temples is allowed to be converted into a regular stable for them.

7. The souls of Mithra (the sun) and Meher the moon, who receive equal divine honours as Hormuzd according to our religion, are believed to reside in these two Varusias, for we believe that the sun and moon preside over agriculture and pasture

8. The Egyptians only worshipped Apis as a god, but we modern Parsees do not feel shame (besides bestowing on him divine extraordinary supernatural powers) to drink his urine and apply it to the body in the ceremony of the *Nirangdin* and for the purification of our sins.

In Dr. Wilson's Work on the Parsi Religion there are extracts from the Vendidad and the Yacna regarding the worship of the Sacred Bull, showing that the practice has antiquity on its side.

We take the following from the *New York Observer*:

"A correspondent writes from San Francisco: 'It is a little amusing to notice some of the attempts at interference with our common school system by those who wish to use it for sectarian ends. One of the members of the Board of Education, at a recent meeting, called attention to the custom of repeating the Lord's Prayer in the school, and asked that it be prohibited, on the ground that the *Jews* of the city objected to it. The matter was laid over until the next meeting, when the gentleman called it up again, thinking, no doubt, that he had at last found a settler; but in the midst of his disinterested appeal in behalf of his proposition a letter was read, written by a well-known lawyer, himself a Hebrew, being the son of one of the Jewish rabbis here, in which he denied that the prayer was objected to by his co-religionists, and challenged the gentleman to prove his assertion. He says:

"'When you consider that the Lord's Prayer is a purely Hebrew composition, that it teaches a belief in and dependence upon the One God, free from all sectarianism, and that it was taught by Christ and His disciples—themselves Jews—you must conclude that the objector, not the Jews, has drawn widely upon his fertile imagination.'

"This proved to be the settler, for the matter was immediately laid on the table.

"The last number of the *Hebrew* newspaper takes the subject up, and the editor says that he never heard of any of the alleged objections until they were spoken of in the Board of Education. He declares that there are twelve or fifteen Hebrews among the teachers of our public schools, some of them the most strict in their religion of any to be found, and yet that they do not object at all to using the prayer themselves in concert with their scholars. He adds: 'It is a strictly Jewish prayer.'"

It is rather noteworthy that the Jews should have no fault to find with the Lord's Prayer and should regard it in fact as a purely Hebrew composition. As a matter of fact there is no mention in it of the name of Christ, no reference to his work, nor indication that sins are to be forgiven through the merits of his death, no notice of the Holy Spirit. But neither, on the other hand, is there any reference to the Jewish sacrifices, to the Aaronic priesthood, or to any thing peculiarly distinctive of the old dispensation. We find it first in the Sermon on the Mount, in connection with some strictures upon the vain repetitions and ostentation of the prevalent mode of praying. It is addressed by Christ to his disciples, and is suited only to the children of God, whose supreme desires are that God's name may be hallowed, his kingdom come in the hearts of men so that they may do his will perfectly, and, coveting not the good things

of this world, be content with to-day's bread, having faith that they shall be taken care of on the morrow; who have a new nature that leads them to forgive their injurors as they hope to be forgiven. At a later period and as His disciples could bear it, he brought out the deeper facts of his mission, character and work; showed them that he was to suffer and die and rise again, also that he was the way, the truth and the life, that no man could come unto the Father save through him, that prayer should be offered *in his name*, that the Holy Spirit should come and dwell with them, and that all power in heaven and in earth were given unto him. The Lord's Prayer is replete with admirable instruction as to the spirit and temper, the desires and aspirations, the confidence and consecration and unselfishness with which prayer should be offered by the children of God, whose hearts have been renewed. But it is as far as possible from expressing the needs of the awakened sinner, bowed down with a sense of sin and longing for forgiveness.

THE interesting Notes of a Visit to Somnath, Girnar and other interesting places in Kathiawar, by J. Burgess, Esq., already quoted by us somewhat largely, have been published in pamphlet form and may be obtained at the Fort book stores.

THE Report of the Calcutta Committee of the Church Missionary Society for 1868 gives an account of the Missions of the C. M. S. in Northern India. Connected with these Missions there are 52 European missionaries, 9 Native Pastors, 2,029 Communicants. Of the latter 361 are in the Kishnaghur district. The adult baptisms last year were 254, about three quarters of these having been among 'the untutored tribes of the Rajmehal Hills,' the Santals. With regard to the other stations, the largest number of Christians is generally found where there are Orphanages. With regard to the bearing of these institutions on the evangelization of India, some of the missionaries do not speak very hopefully. Mr. Droese, at Bhagulpore, says:

"There is a great deal of work to be done in connection with these Orphanages, and the results are often very insignificant if viewed from a Missionary point of view. Christians, who are, so to say, the proceeds of Orphanage labour, even if a number of them do turn out good and pious Christians, exercise very little influence on their heathen and Mahomedan countrymen. Orphanage Christians are foreigners to the rest of the people. They know the Orphanage world. What is beyond that is to them almost unknown, and cannot therefore be appreciated by them; irrespective of their religious training they have been brought up in a manner, and the associations which have served to mould their inner being, have been of a kind, such as to render it very difficult that there should exist much of sympathy, or even antipathy, between them and their heathen and Mahomedan countrymen.

"The Hindoo and Mahomedan regard the Orphanage Christian with utter indifference, and the Orphanage Christian feels very little for or against either. It is probably on that account that Readers and Catechists, who have come forth from our Orphanages, though they occasionally do very well for work in a Christian congregation are worth very little for work among Hindus and Mahomedans. Then, again, as regards the, at present so much talked of, desirableness of having Native Christians presenting themselves more than has hitherto been the case, as a self-dependent corporation, it will remain a merely talked-of subject for a good long time to come where the bulk of the congregation consists of Orphanage Christians. Such being the Missionary disadvantages accompanying the good work of bringing up heathen and Mahomedan orphans to be Christian men and women, it would seem desirable that Missionary Societies should not permit Orphanages to be necessary institutions in the establishment of Missions. The greater number of our stations ought to be kept free of these charitable encumbrances. Where large institutions of the kind already exist, it may prove disadvantageous, or at least very inconvenient, to abolish them. But the multiplying of Orphanages ought to be discouraged, in order to prevent a waste of Missionary agency."

These observations are weighty, and the Home Committe will, we trust, feel their force. All the different branches of mission work seem to be zealously prosecuted in the Missions here reported on. There is no lack of evangelistic work; on the other hand, Christian education is not neglected; and great interest is taken in the matter of training up Native preachers. As in other parts of India, the converts are chiefly from the lower castes; but there is a sprinkling from the higher, including the Brahmin. Considerable attention is given to the Zenana work. In Benares there is a school of industry for Native Christian women, and Native Christians from Timnevelly have introduced the art of lace-making. Mr. Smith of Benares says:

"I am now on the point of completing my 38th year of Missionary life, and I feel sensibly that my *vivâ voce* work amongst the people in the plains has small prospects of being long continued. I am not tired of the work, discouraging though it is in this present dispensation, and especially so in these parts. I never engage in it but I feel that it is indeed its own reward. I should esteem it a great favour from the Lord should I be permitted to die in harness in one part of the field or another. One things lies heavy on my heart; and that is, there is no one ready to take my place in this great and important city and neighbourhood, though I have often requested that there might be. Nay, not one but many, and those possessed of ability and attainments that I could never pretend to, so much is the position changed in the last forty years. The pioneering work here is done. With regard to our doings of the past year, I have no results, alas! to state. The machinery, so to speak, has been kept going as usual. My Catechists, excepting two evenings in the week, going twice a day among the people, or meeting with me for instruction and prayer, and I going my seven or eight times, besides the two services on Sunday. But still there appears no awakening. The people indeed hear sometimes in great numbers, quietly and attentively; and in conversation and discussion enmity and hatred are seldom manifested."

A sad but suggestive episode in the history of the Mission Church at Calcutta, is thus described by the Rev. Mr. Vaughan:

"Towards the close of 1867, the Missionary in charge of the congregation was laid aside by a serious illness. He was obliged to take a distant tour in order to recruit. The period of his absence, which extended over several months, witnessed the introduction of new and strange doctrines amongst the leading members of the congregation. Influenced by the teaching of those who ought to have been 'pillars of the Church,' they began to entertain the highest sacramental notions. Ritualistic doctrine, in all its integrity, was propagated amongst them. Those who could read English were supplied with actual Popish books. Those who only knew the vernacular were plied by conversation and argument. They were taught to look to sacramental grace and priestly absolution for the healing of their souls. Auricular confession was introduced—yes, we blush to relate the fact, that the vestry of the Cathedral in this city saw Native Christians of this congregation kneeling at the feet of clergymen, confessing their sins and receiving priestly absolution. They were instructed to believe that such absolution was as real and effectual as if pronounced by Christ Himself. They were assured that 'every priest, apostolically ordained, has the very same power to forgive sins that Christ Himself had when on earth.' They were taught to regard with suspicion and distrust the sound evangelical principles which have ever been the watchword of the Church Missionary Society. For the first time in their lives they were made aware of the fact that the Church of England embraced two great parties, 'High Church' and 'Low Church,' the latter section, they were told, was virtual dissent, whilst the other alone represented 'Catholic truth.' The word 'Protestant,' they were taught, was an opprobrious epithet.

"Thus matters progressed. At length the pastor returned from his wanderings. He found to his utter dismay the havoc which had been wrought. He found one of his people questioning the wisdom of our reformers in making 'so uncatholic a prayer-book;' another was disposed to uphold the Romish theory of justification by faith and works; another thought there was much to be said in favour of the Immaculate Conception of the Blessed Virgin; several were of opinion that to hold spiritual intercourse with Dissenters was wrong. It was painfully evident that the simplicity of their faith and piety had been damaged. It was almost shocking to hear the way in which those who had 'confessed' could speak of sin. Sins, the remembrance of which had before caused them to 'walk softly' before God, they could speak of without a vestige of remorse, and why? Because, as they said, 'when the words of absolution passed the lips of the priest, those sins were entirely obliterated and done away.'

This defection in matters of doctrine was attended by a singular falling off in Missionary zeal. During the whole period referred to, preaching to the heathen, the visitation of the sick, and other important Christian duties were, to a great extent, neglected. The great aim was, to make the Christians 'good Catholics,' and to ground them in the new system to which they had been introduced.

"All this caused us more pain than we can describe. It was the first time that a Mission station of the C. M. S. had been invaded by such teaching. After months of labour and anxiety and prayer, the pastor was enabled to rejoice over the restoration of most of the erring ones. May God in His mercy preserve them steadfast unto the end!"

The Native Pastor of the church at Kuttra in Agra is chiefly supported by his own congregation; their contributions amounted last year to Rs. 564.

The Bombay Guardian.

SATURDAY, SEPTEMBER 11, 1869.

CASTE AND WIDOWHOOD.

CASTE is determined that the world shall have no excuse for mistaking its true nature. It is revealing itself in its full proportions and undisguised loathesomness, in the way in which it treats the advocates of Widow Remarriage, who have refused to give up their convictions and abandon the position which they have so manfully taken up. Those who ate with the couple married a few months ago, and decline performing any penance on account of having done so, have, as is known, been denounced as excommunicated by Brahminical leaders here, in Poona and in others places; and all are notified that they make themselves liable to the same condemnation who shall presume to eat with these excommunicated ones. These are known by the same odious term that is applied to Christian converts, *batalélé*. They are subjected over and above this to a great deal of petty persecution. One of them, for instance, has lost seven cooks one after the other within two months; no sooner does he engage a cook than the poor man is visited and told that he is committing a great crime by cooking for an apostate; is imperiling in fact his prospect of salvation; will himself become a *batalela;* and he makes haste to quit a house upon which rests so dire a curse. Landlords even have been spoken to and warned against the awful consequences to be incurred by letting their houses to such vile characters. Such is the organization and

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espionage of 'orthodox' Hinduism, that every one who ventures to have intercourse with these reformers, becomes a marked man and is made to understand that he is in danger of incurring the wrath of the rulers of society. One is reminded of the terrible consequences of Roman Catholic ex-communication in the dark ages, when the victim was unable to obtain any where shelter, countenance, food, and was driven like a wild beast from the face of society. This is evidently what the Caste-rulers of Western India would like to bring to pass; they do their best to approximate to it. And all this because these reformers believe it to be a wicked thing to treat widows as outcasts of society and seek to lift them from their state of cruel degradation, and because they have given expression to their belief in their conduct. Happily, they show themselves equal to this emergency and this severe trial of their principles; let them only endure and—though they be but a handful comparatively,—they shall win the day, and many who now lend themselves to the support of the party of oppression, will find their way to the ranks of the persecuted.

But what are we to think of the religion that passes by all manner of iniquity in its members, allowing men to commit frightful immorality without forfeiting their caste privileges, while it makes this fierce and uncompromising onslaught upon the few who have countenanced the marriage of a widow? Men may abandon their daughters to a life of prostitution and these zealots will trouble themselves little about it; will accept a dinner from the parent; but the father who finds a worthy husband for his beloved daughter widowed in infancy, is proclaimed an apostate and the entire community are urged to shun him as they would a miscreant branded by heaven's own curse.

We have been favored with a copy of a Lecture on Earl Mayo and his Work, delivered last January by Mr. Gosto Behary Mullick. The Lecturer perceives a resemblance between the Irish character and that of the Hindoo. An idea may be formed of this Lecture by the following extract:

"I have heard it said, that it is the bounden duty of the Indian Government to aid by every means within its power the progress of Christianity, for 'then alone will India be truly great, glorious and free when her myriad millions accept Jesus Christ as the Saviour of their souls.' But I think, the true and lasting welfare of this country, can never be promoted by an imported religion. In India, Christianity coming, as it does, into contact with a more ancient religion and civilization, has been, and must of necessity be, a great failure; and even if it could be proved adapted to the native mind, a governor should never directly or indirectly, support the cause of missionary evangelization. There are a thousand causes at work, which will, inevitably, lead the people of India to the highest pitch of religious development. I cannot sympathise with those missionary enthusiasts whose highest ideal of India's future consists in the wholesale conversion of her people. My ideal of her future greatness is altogether different. I have far grander and brighter visions before my gaze. I see this vast continent of ours, from the boisterous waves of the Bay of Bengal to the calmer waters of the Arabian main, and from the snow-clad peaks of the Himalayas to the warmer waters that lave the feet of Cape Comorin, one amalgamated mass of nationalities, united together by common interests,—elevated far high in the social and moral scale, *by pure Theistic beliefs and practices*—emancipated from the thraldom of ignorance and superstition, her resources developed, her comforts multiplied, her indigenous artistic skill and manufacturing activity, aided by modern scientific inventions, calling forth the admiration of the world, her jungles turned into smiling gardens—her agriculturists no longer a prostrate and pauperized mass, trodden down by oppression, but armed with knowledge and employing it to practical purposes. In short, her children altogether disembarrassed from the shackles of idolatry and superstition, socially, morally and religiously free and regenerated, by a process of spontaneous development, and maintaining an unchallenged place among the civilized nations of the earth.

A voyage to Aden at this season would undeceive the Baboo with regard to 'the 'calmer waters of the Arabian main.' If India is moving in the direction that he imagines, something *imported* must have had to do with it. Left to herself she was quite content with her idolatry and superstition, or as he calls it, 'her more ancient religion and civilization.' It is strange that 'the process of spontaneous development' should slumber during so many thousand years and only awake up in this century.

SIMPLE LESSONS FOR EARNEST LEARNERS.

Deceiving Self and Mocking God.—VIII.

Gal. 6: 7.

The apostle Paul, in writing to the Galatians, uses these earnest words, "Be not deceived; God is not mocked." It may be useful for us to pause and ponder them further.

It is not difficult to specify many ways in which men deceive themselves and try to impose on God. Some men for example think that when by hard, patient, honest labour they have acquired a competence, they should be very sparing in giving any of it away even to further God's kingdom in the world. They seem to think that they owe nothing to God because they have followed a course of honest industry,—as if forsooth they should at any time have followed any other course, or as if it was not God who put it within their power to gain all that they have acquired.

It is to be feared that generally speaking our countrymen in India are specially liable to fall into this great error of deceiving themselves in regard to the duty of extending God's kingdom here. There are so few opportunities of contributing for the spread of the gospel that the duty is likely to be lost sight of. Many somehow seem to think, that because India is the great field of missions, therefore Christian foreigners resident in India should do nothing to help those missions forward. When they are asked to contribute for evangelistic purposes, they—or at least some of them—often turn away coldly or hold out the hand with a miserable pittance that they would scarcely offer as a gratuity to an honest servant. O there are few things which tend more than this to damp the courage of the worker for Christ,—to chill his heart and quench his zeal! And then these professing Christians sometimes talk loudly about the calls that are made on them for money for religious purposes This can only be because their duty in this matter has never been set before them in the proper light. We should satisfy ourselves that what we give to is the work of God; and when we have settled this we ought heartily to give a helping hand. Those who ask help in mission work ask it not for their own advantage or aggrandizement, but for advancing God's cause and promoting the progress of true enlightenment. Why should those who extend the Redeemer's kingdom receive so little encouragement from those who bear the Redeemer's name? Why should there not be a loving hearty response to the earnest call for help in our war with ignorance and sin? "Be not deceived: God is not mocked." He that sitteth in the heavens marks all those who care not for the spread of His glory.

Have you ever read the Scripture statement: "The earth is the Lord's and the fulness thereof." We are all ready to acknowledge the first part of this, the earth is God's. The earth is the Lord's for He created it. He planted the everlasting hills as the standing monuments of His power. He scooped out the ocean's bed and gave the waves their ceaseless flow. He traced out the rivers as silver threads in the robe of nature. He painted the insect's wing and gave the rose its tints of beauty. He arranged the climates and the seasons and gave the storms their laws; while in everything that His hand has formed we may see traces of matchless power and exquisite skill in number, countless as the sea-side sands. Yes, we assent at once to the statement, "The earth is the Lord's." But we are slow to acknowledge that the *fulness* of the earth is God's as well as the earth itself. We are slow to acknowledge that all we have gained and all we fondly call our own belongs to the Lord of heaven; that whatever worldly wealth we have, has been intrusted to us in God's providence as talents to be used for His glory. The merchant is slow to believe that the profits of his business are only loans from God's great treasury for which he will have to account. The young man in business or in any lawful calling is apt to forget that his salary, which is often to him a source of much anxiety, has come to him because in God's goodness he has been gifted with health and ability to gain it, and that therefore a part of it should be devoted to the glory of Him from whom all blessings flow. And it is the same in every walk of life. While men readily acknowledge that the earth is the Lord's, they are unwilling to receive and act on the no less important truth, that the fulness, the produce of the earth—the rewards of industry in every shape and form—belong of right to God as much as the earth itself. Did we always bear this in mind, how slow we should be to grumble or to give with a grudging heart when we are asked to help to fill the Lord's treasury. A patriarch of the olden time solemnly vowed that of all that God would give him, he would surely give the tenth back to God. And it has been often urged that we who enjoy the full light of the gospel day are bound by the law of love to devote a far larger proportion of our goods to God than one who had but the dim twilight of patriarchal times. Perhaps it would not be expedient now to have one rule laid down for all; but every Christian ought earnestly to consider and fix a rule for himself as to how large a proportion he will give to God's cause, and let love to a risen Redeemer be brought in in determining what that proportion shall be.

"Be not deceived; God is not mocked." What good thing have you that you have not received at your heavenly Father's hand? By honest industry you have perhaps gained a competence; but never forget that it is the Lord who has given you the means to get it. Every good gift and every perfect gift is from above and cometh down from the Father of lights; and He requires that you should give Him back part of His own in your efforts to advance His Kingdom.

"Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." He who selfishly hoards up his wealth, forgets the true way to get rich, which was pointed out ages ago by the wisest of men when under the inspiration of a higher than human wisdom;—"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Honour the Lord with thy substance and with the first-fruits of all thine increase: so shall thy barns be filled with plenty and thy presses shall burst out with new wine." What the Divine Master asks, the loving disciple will gladly give, and his heart will thrill with grateful joy because his Master has given him an opportunity of showing his love.

We are constantly receiving gifts from God's treasury, and, ever getting, we should be ever giving. When inky clouds drape the sky and floods of rain come down and a thousand foaming streamlets leap down the hill-sides and pour themselves into a lake, that lake refuses to be surcharged with the swelling waters, and giving to earth as it gets from heaven, it sends forth a copious river to flow on in free and fertilising course —heaven's blessing to half a kingdom. Be you like that lake. Ever receiving blessings from God, be ever giving to advance His cause. And when you cease to get, you may cease to give.

There are some men who pass through the world and leave no more trace of good done than a bird leaves of its flight through the air, or a ship leaves of her passage across the seas. Be not like these. Seek to do some good as you pass through life and to leave the world benefited by your journey through it. They who make light of this or think not of it, lose sight of the end for which God placed them here. It is God's glory that He is always doing good to His creatures; why should we not try to be like Him? Do good to all men as you have opportunity, and especially to them who are of the household of faith. "Be not deceived; God is not mocked." He will surely call you to account for how you have used every favour which He has bestowed upon you.

OMEGA.

THE AMENS OF CHRIST.—XLIV.

"VERILY *I say unto you, There shall not be left here one stone upon another that shall not be thrown down.*" Matt. XXIV. 2.

This is not by any means our Lord's only reference to the destruction of Jerusalem. On a certain occasion mention was made in Christ's presence of some Galileans whose blood Pilate had mingled with their sacrifices; Christ took the opportunity to say to his audience, Ye shall likewise perish unless ye repent; and he went on to speak of the falling of a tower in Siloam by which 18 persons lost their lives; these and the slaughtered Galileans were not to be considered sinners above all in Jerusalem and in Galilee, because they had thus suffered death in the very precincts of the temple; except ye repent ye shall all likewise perish. The pregnant word here is *likewise*; not merely perish, but likewise perish. Here is an unobtrusive but sufficiently distinct prophecy of the destruction that was to come upon the Jewish people gathered together in Jerusalem. These Galileans had come up to one of the great feasts; they met with their death by the Roman sword, in the very temple where, if any where, they might reckon themselves safe; and the eighteen of Jerusalem were killed by the falling of one of the temple towers. All this was just a slight foreshadowing of the terrible doom that should come upon the impenitent Jews. In the City of the great king, under the shadow of their glorious temple recently completed after 86 years of toil and art, and revenue had been lavished upon it, here, surely, strong in their God and in the traditions of twenty centuries and in the marvellous infallible prophecies of future glory, and in the bones of prophets, priests and kings buried among them, here they might laugh to scorn the powers of the Gentiles, the armies of the aliens, the legions of an idolatrous and cursed empire. Here surely they were in a position of incomparable safety, because they were in a position of antagonism to that which God hated, and because they trusted God and looked to Him alone for defence, casting to the winds that abominable political expediency which had made them so long bow their necks to the yoke of idolatrous Romans. Let myriads come, in the name of our God we will put them to flight. In coming against us they are rushing upon the bosses of God's buckler. We are his chosen people; we have been trampled down as our fathers were in Egypt; but we arise in the might of the Lord our God; a prophet like unto Moses will the Lord our God raise up unto us; our extremity shall only be God's opportunity; he has proved us unto the uttermost, and He will now appear in his glory and pour confusion upon all our enemies. The seventy weeks of Daniel have gone by; the lines of prophecy stretching unto the Messiah have now spent themselves; heaven and earth may pass away but God's word cannot pass away; now shall we arise and the glory of our God be seen upon us, and the arrows of our King shall be sharp in the hearts of his enemies, and we shall have sevenfold compensation for all our sorrows and humiliations. Ah, there is some dreadful mistake at the basis of their confidence. The Roman armies compass them about and cut them effectually off from all supplies; one or two millions of God's elect, in God's chosen city; does manna fall from heaven? No, a terrible famine rages, and multitudes of men, women and children, perish by the most cruel of all deaths; pestilences break out; day by day, the enemy closes in upon them; day by day, the king of terrors mows them down. The fountain of Siloam and other springs upon which the city was dependent, most strangely cease to flow; and afterwards when the enemy has advanced and taken possession of them, they flow again (Josephus' Wars, v. 9.); showing unequivocally that heaven is fighting against the wretched multitude. Great numbers, maddened by thirst and hunger and terror make their escape to the Romans; and now behold them, scourged, tortured and crucified, 500 at a time, on all the surrounding hills in the very face of Jerusalem. What is the meaning of this ghastly scene? Is this an echo of the words, On us and on our children be HIS blood? But soon there are terrible slaughters beneath falling walls and towers; and then the crowning scene of all in the very temple itself, when, with fire and sword, the vial of the divine wrath is fully poured out upon the infatuated people. "Now round about the altar lay dead bodies heaped one upon another; as at the steps going up to it ran a great quantity of blood, whither also dead bodies that were slain above on the altar fell down." So tells us the Jew Josephus.

Yet, humanly speaking, how little probability there was, when Jesus sat on the Mount of Olives uttering these predictions about Jerusalem, that they would be fulfilled. Why should the Romans destroy the city? now for a long time it had been theirs. But where was the nation that could take it and destroy it in the face of the Roman legions? Shall the Jews as a nation rebel and draw down upon themselves the imperial vengeance? If they had had no ability to resist the imperial forces when they were free, how much less could they obtain it now that they were tributary. Humanly speaking, Jerusalem was now more secure against destruction than she had ever been. Yet Jesus plainly announced that their city should be razed, their temple utterly destroyed, with great tribulation such as never had been witnessed by any nation from the beginning of the world, and the carrying away of the survivors into captivity, and all within the lifetime of some then living. But as there were among the Jews many who rejected the word of God to their own destruction, so are there now many scoffers who deny that these prophecies were spoken, alleging that the Gospels were written after the destruction of Jerusalem by unscrupulous writers. These avoid one difficulty and encounter many that are more formidable. For the prophecies of Christ are but the re-utterance of those that were written by Moses, and had existed for centuries in the Greek tongue. This 24th chapter of Matthew contains very much that cannot possibly be accounted for on the supposition of having been written deceptively; for one so writing would never have blended a description of Christ's second advent with that of the destruction of Jerusalem. But it the very Jews that saw the miracles of Christ found means of rejecting his claims and persevered in unbelief till the last drops of the predicted vial of wrath had been poured upon them, what wonder that the natural heart of this proud century of ours, self-glorified because of all its achievements and discoveries, should find to discern the claims of him who died on Calvary and now sitteth at the right hand of the Majesty on high?

WHAT IS TRUTH?

By one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned. (Rom. v. 12.) The argument of the apostle is that the fact of death implies sin and sin implies a law. But law implies a free agent to whom it is addressed; one that understands the distinction between right and wrong, the authority of God, his own dependence, and something of the nature of rewards and punishments. The element of choice is essential in sin; constraint that is not due to the sinner himself, takes away sin. It is evident then that the death which fell on Adam in the day that he sinned, did not consist in a privation of moral agency. He retained the knowledge of moral distinctions, and of the claims that law had upon him, In addition, he had the experience of the evils resulting from sin. Sin is not an alteration of a man's nature by virtue of which he is made to do evil, as beasts of prey are made to terrify and destroy by their nature, without blame-worthiness. Sin and demerit are convertible terms; a man's ill-desert and sin are one. That every mouth may be stopped and all become guilty before God. Quite apart from what we call a revelation, there is this culpability, for there is to some extent a revelation in every man's nature as indestructible as his being; hence the universality of guilt, the universality of death.

Whosoever committeth sin is the servant of sin. (John VIII. 34.) The entrance of sin is attended

by a diminution of moral power. One might suppose that the soul, betrayed into the commission of sin, brought into such immediate contact with the hostile thing, would be startled into a prompt resumption of its forfeited integrity, and hasten to drive the enemy out. But sin does not enter as an enemy, and if it has the power of self-disguise on the threshold of the soul, much more does it possess it within. It is all very true that there are sad experiences connected with its advent; the peace that once reigned is banished; the sense of God's love is terribly abated, because there is an evil consciousness of having set his will at naught; the former blessedness is no more; these phenomena (it might be supposed) would proclaim intelligibly enough that the new element is a deadly foe to be driven out at once. But notwithstanding all these experiences, sin, once admitted, goes conquering and to conquer through the soul. For that which we have lost was that in which specially resided the power to resist sin. The peace of God, the sense of God's love, the consciousness of innocence, the freedom from care and fear, the assurance of an all-sufficient divine companionship, in these resided the great power by which sin was to be kept at a distance. But the entrance of sin was the signal for the departure of these. Sin may have fawned as a beggar at the door; once over the threshold, it is king; and takes immediate measures to render its occupancy perfect and its reign absolute. And yet it can do nothing without observance of the laws of the mind and the exigencies of the nature upon which it is to operate. It must proceed gradually, not revolutionarily. It requires a pathway of reasonings, and must show some kind of cause for every step. When man was in union with God, he traced all worth and goodness up to God. Excellence in creation only showed him the excellency of the Creator. Whatever seemed admirable in himself, he naturally attributed to Him who had given him being, and whose Spirit dwelt within him. In the state of innocence there was no dream of merit. But, strange to say, no sooner has he taken the fatal step into the realm of sin, than self-complacency begins to work within him. What fellowship have self-complacency and self-condemnation? *Strange though it may seem, these have a* certain affinity. Before Adam sinned God was all in all; the only true, the alone holy, the blessed and only Potentate, the only wise God. But afterward self mounted the throne; and the very consciousness of guilt only stimulated the desire to find something for self-complacency to feed on. The ideas of duty, merit, virtue, praise-worthiness are with him still, but instead of circling round God they circle round self.

The deceitfulness of sin. (Heb. III. 13.) This is shown by the way in which it makes all the characteristics and elements of our nature, tributary to itself. That instinct of the soul which formerly constrained it to cling, as for life, to the pleasure of God, to find its life in his favor, now takes the form of an intense desire for self-justification. The imagination, the understanding, the memory, hope, all the faculties are compelled to aid in this. The sinful element in an act is minimized, and great glory is demanded for the wisdom and power and other qualities manifested in it. If our moral nature has sustained a slight damage through the fall, see on the other hand what compensatory excellences are developed in us! Find a sinner and you find one who is a thousand-fold more engaged in self- praise than in self-disparagement. In fact he seeks to make moral capital out of sin. 'Instead of committing this or that odious sin, in what mild and pardonable ways does the infirmity of my nature manifest itself. And notwithstanding the slight moral flaw in my nature see what wonderful things I am able to achieve.' Is thy servant a dog that he should do this thing, said Hazael; yet in the sequel we find him committing the horrible trespass. So with the race of Adam. Sin entered professing that it would do little harm; it said to the reason, the understanding, the invention, the fancy, the susceptibility, the aspiration, the memory, the hope of man: 'What has such a noble conclave to fear from anything so insignificant as myself? It would be an everlasting disgrace to yourselves, to entertain fear. Is it likely that any thing so controllable as myself should be able to negative your sublime opportunities, and hinder you from working out that glorious destiny for which you are so well fitted?' And the conclave reply applaudingly—Surely not.

Correspondence.

To the Editor of the Bombay Guardian.

SIR,—Much has been written and said regarding the position which women should occupy in this world of ours; and the sterner sex are beginning to wonder what it will all end in, and whether their sons or grandchildren will, in after years, understand the meaning of that endearing old word *Home*, which is now so fondly cherished by Englishmen at home or abroad. There are few who do not feel that undefined emotion which swells in the heart at the recollections of "Home," and few who, when far away from the land of their birth, do not sigh for the time when they will again embrace a loving mother and feel once more a sister's love. It is for the loved ones at home that the good man toils, and his ambition is fostered by the thought of "what will they say at home?" Take this vision of "Home" from his eyes, transform or alter it so as to be unrecognisable, remove from it those associations and reminiscences which have had in many instances a power for good in their restraining influences on his life, and you will sunder the dearest ties that humanity knows, and render abortive one of the greatest of humanizing influences which operates upon the social system.

What is home without a wife or mother? Removed from the cares and troubles of a business life, relieved from the rough and rugged work allotted to man, with her own domestic duties so full of interest to the real woman, giving full scope for usefulness, the enlargement of her sympathies, and the developement of both mind and body—what higher position can woman aspire to than that she has already? When first she came into the world she came as a help meet for man. As a wife, the sharer of her husband's joys or sorrows; as a mother, the guide and monitor of his children in youth; as a companion, the gentle sympathiser with his cares; as a mediatrix, one whose sweet influence was ever on the side of the oppressed; and as an almoner, one who relieves and comforts in distress the objects of her husband's bounty. This to our mind is the ideal woman whom God created to be a help meet for man, and the *sine qua non* of our "Home."

Reverse the picture.

As a wife, a co-partner in a secular agreement; as a mother, one who considers maternity a bore; as a companion, one who thinks she has equal rights and insists upon them—a political virago and stump orator; as a mediatrix,—the idea!! not to be entertained by a strong minded woman—as an almoner—a member of the poor law board. Which is to have the preference? We leave it to husbands, fathers, sons and brothers—will you have the woman whom God has given you or the one whom Mill and others would foist upon the world?

We believe you would prefer the former; and our true ladies would say you were right. Home, sweet home! more doubly sweet because there we find an absence of the world, the truthfulness of love, and that sweet confidence and reliance of woman upon man, endearing alike to the protector and the protected. We pray—long may it continue so.

M.

Epitome of News.

SATURDAY,—SEPTEMBER 4, 1869.

—*Overland Mail*: "A prospectus of an 'East India, Asiatic, and American Telegraph Company' will be issued shortly. This company will lay submarine cables along the coast of China and in the Chinese seas south to Singapore, and *via* the North Pacific Ocean to North America, thereby completing the telegraphic circuit of the globe. The promoters are understood already to have obtained the assent of the Chinese authorities at Pekin, and the promise of co-operation in aiding and protecting the work. The Navy Department of the United States Government have given instructions to their Asiatic squadron 'to aid, assist, and protect' the undertaking; and similar directions are said to have been issued by the British Admiralty. The French and the Russian Governments will be solicited likewise to co-operate. The enterprise, it is added, 'will be British, European, Asiatic, and American in character, and international in interest and protection.'"

—*Times of India*; Aden: "On Sunday last, the 22nd inst., Mr. Hart, the Barrack Master, his wife, his mother, the ayah and her child were all suddenly taken ill soon after breakfast, and showed undoubted symptoms of having been poisoned. Old Mrs. Hart, and the ayah's child died soon after, but the others have recovered. It appears that they had fish-roe for breakfast, and there can be little or no doubt that therein was the poison, but how it got there has yet to be discovered. The cook, on whom lies the strongest suspicion, is in custody."

—M. de Lesseps proposes to cut through the Isthmus of Corinth two and a half miles in width. He should leave such bagatelles to others and cut us a canal from the Mediterranean (through the valley of Esdraelon) to the Euphrates.

MONDAY,—SEPTEMBER 6.

—*Friend of India*: "A novel for native ladies written in the chastest colloquial style and depicting with close fidelity and artistic skill, not merely the everyday life of the Indian Mussulman, but that inner domestic life from which he is so unwilling to draw the veil, is a most remarkable incident in the history of Urdoo literature. Sir William Muir and Mr. Kempson vouch for the style, and the author, Mahomed Nazir Ahmad, Settlement Officer at Jaloun, has received a reward of Rs. 1,000 from Government which has also taken 2,000 copies of the work. It is intended to recommend the book to the Board of Examiners. The author has chosen a theme which shows the household life of the Mussulman under two aspects—the misery produced by an ill-assorted union, and the happiness resulting from a judicious marriage. All the extravagances and superstitions of oriental writers have been put aside."

—T. in the same: "It was said that the Church would organize no synod, would give no aid to her own destruction, but the synod is already in process of construction. The Bishops assembled in private conference have agreed that a representative synod shall meet at once, in which laymen and clergymen shall be equally represented, and shall proceed to arrange a church constitution. I venture to predict that it will be a very original one, for there is a fact well known to Northern Irishmen which does not appear in the papers, and that is, that the Irish Churchmen are perhaps the least Episcopalian of all men belonging to an Episcopalian church. At heart they are Presbyterians, and if the higher clergy do not act as they approve, give the laity supreme power and allow them to retain all patronage, they will settle the question summarily by walking off to the nearest Presbyterian congregation. They like that system and they do not care two straws about Bishops, though their attachment to the service may induce them to accept them. Already, I am told, the difference in the attitude of the two races is something marvellous."

—Captain Cole has made some terrible discoveries behind the Nalknad palace of the Rajah of Coorg, which relate to the time when the British forces were advancing upon Coorg in 1834. In a jungle to the North West of the palace are a number of pits into which the murdered victims of the Rajah were secretly thrown. One of the old guards of the Rajah accompanied Captain Cole and pointed out the localities. Into the first pit five of the Coorg princes had been cast, Captain Cole's informant having himself cut off their heads. Five days after this slaughter, seven women and fourteen children of the Rajah's family were strangled and cast into another ravine. Captain Cole found relics of the victims in the shape of bones and ornament. He also found 4,074 shot and shell of British manufacture. Another point in the later history of the Coorg Rajah has been cleared up. The dewan, who had instigated the Rajah to so many cruelties and whose evil counsel had led to the loss of the kingdom, was found hanging in a wood near Mercara and was believed to have committed suicide. It now turns out that the Rajah dreaded the revelations which the dewan might make, and that he was seized and compelled to hang himself so that it might appear that he had committed suicide. This atrocity was committed after the surrender of the Rajah."

—As the cultivation of cotton is interfering with that of grain, the Nizam's Government is proposing a tax of five rupees per beegah on the cotton fields.

—*Friend of India*: "The cost to India of the ecclesiastical establishment is £160,000 a year.

If the Church did its duty a considerable proportion of this would be met by its members."

"A 'clergy conference' is to be held at Cawnpore on the 7th and 8th instant. The Bishop is to preside. Papers are to be read on the isolation of Church people in India and such suggestions for lessening it as lay deacons and Church Associations; on the adaptation of the services to European and Native congregations in India; on the Indian episcopate; on letters commendatory for communicants and poor travellers; and on education, in the orphanages, and the relation of church schools to Government, the University and the Diocesan Board. On the 9th the Bishop will conduct a meeting for prayer and intercession for the Church in India."

—Home papers: "The sister of the imprisoned nun, Barbara Ubryk, who is still living at Warsaw, has communicated to a Polish paper, the *Daily Courier*, some further particulars of her history. It appears from her statement that her parents were small landed proprietors, and that they died young, leaving four daughters. Of these Anna, afterwards named Barbara, was brought up by her aunt, and afterwards sent to the school of the Order of the Visitation. Here she became ill, upon which she was taken by the Countess Dziewanowska into her house. As soon as her health began to improve she again begged to be taken to the Convent of the Visitation, but she was refused admission. She then obtained an introduction to the Carmelite Convent at Cracow, and since then her family heard nothing more of her, except that she had become insane and was well treated. In one of the letters sent to Eleanor Ubryk (Barbara's sister) by the abbess of the convent that lady thus expresses herself:—'The news which you received about the illness of your sister is correct. She has been suffering from a severe mental disorder for the last three years, and is subject to very violent fits. If you lament her unfortunate position, we do so even more. We have to pay a great deal for her medical treatment, and are in constant fear of her. It is very painful to us that, as the physicians say, she must have suffered from this illness before, and we were never told of it; for it we had known it she would not have been admitted to our convent. You may be quite at ease as to the treatment of your sister; we do her no harm, and she would be unhappy if she were anywhere else. The convent is a great protection to her, though God has made her a great and heavy cross to us.' This letter is dated August 11, 1851."

"The *Record*, ignoring the facts or current history, in a manner that is almost peculiar to that journal, asks, in a review of Mr. Mackenzie's 'History of the Inquisition in South America,' 'Are Scottish Presbyterians and English Dissenters really prepared to endow, out of the spoils of a Protestant Church, a system which produces such results?' The proper question to put would have been, Are members of the Established Church really ready to do this? All through England and Scotland not a voice was raised by Dissenters, or Presbyterians, in favour of the system of concurrent endowment. The only support of that proposal came from the members of the *Record's* own church. On any occasion that the Lords voted upon the question, its supporters were composed exclusively of English Establishmentarians, led on by two English Archbishops. Not a single English or Scotch Nonconformist member of the House of Commons voted in its favour. Not one newspaper representing Nonconformist views supported it. But the majority of Church newspapers, including the *Standard*, the *Guardian*, the *Church Review*, and the *Church News* wrote in its favour. After this we are coolly asked, 'Are Scottish Presbyterians and English Dissenters really prepared to endow, out of the spoils of a Protestant Church, a system which produces such results?" Let the *Record* ask the more pertinent question—What would have happened but for the recent protests of these two parties?"

—The *Church News* on the Dean of Westminster's subscription to the Voysey-defence Fund: "It comes to this—that Mr. Voysey and Mr. Anybody else is to go on teaching the children of the Church of England at Healaugh and other places such devout and humble points of faith as the following: that our Lord Jesus Christ is not God; that God never sent any one in particular to 'visit' the world; that there is no Trinity; that the name of Jesus should never be introduced into our prayers; that Christ will not come again; that there is no atonement, no resurrection, and no judgment; in short, that Christianity, as taught in the New Testament, is a fable rooted in error, and fundamentally at issue with a true belief in God. Now, the events of the last few years have quite cured us of prudery. We are prepared for a good deal of liberality, and to overlook it until, at least, we all come to a better state of things, but this on the part of Dean Stanley is quite too bad. In fact, in a dignitary of the Church of England, it is a scandal, and a shameful one too. As we said, it simply comes to this, Are the clergy to be allowed to teach anything out of a Church of England pulpit, no matter what? As far as we can see, Mr. Voysey might teach that there is no God, and Dean Stanley would condone it on the ground of his devout, humble faith in—the perfectibility and supremacy of the human principle. We may as well ordain Mr. Bradlaugh to-morrow, and make him Canon of Westminster. We have no doubt that the opportunity of a closer study of that remarkable person's mental inconsistencies would reveal to Dean Stanley much humble faith floriating in secret."

—The *Neilgherry Excelsior* mentions that "a boa-constrictor 15 feet in length, was killed on the Glenrock estate, Wynaad, the other day. In the stomach was found a jungle sheep with one of the horns and one of the legs broken."

—*Native Opinion*: "The Principal of the Grant Medical College should no longer be the Surgeon to the Hospital simply because he happens to be the Principal. The College it must be remembered is for the Hospital and not the Hospital for the College. This of itself seems to be a sufficient reason why the Hospital government should not be tacked on to the College staff. The interest of the patients requires the highest medical skill and the greatest medical talents obtainable, and the prevalent system of centralization is the least likely to attract men possessing the required qualities, in so far as it subjects them to the needless interference of those who, outside the hospital and in the order of their service, may be only their equals, if not subordinates."

—Mr. Barron, late head clerk in the Political Superintendent's office, Upper Sind, is charged with peculations to the amount of one lac, reaching back to 1864. He will be prosecuted in the High Court, Bombay, by Colonel Phayre, C. B., says the *Sind News*.

—A Belgaum correspondent of the *Indu Prakash*: "There are several views in which this edict of Shankaracharya can be viewed. In the first place it is a vague one, since, in declaring excommunication against the encouragers of Widow Marriage it excommunicates thousands upon thousands who have at heart the interests of the cause, and when their relations and friends are taken into consideration, does not the edict in question bring all the inhabitants of Hindoostan under its operation? If Shanker thus excommunicates the whole world will there remain any body in a short time to obey his behests?

"Secondly.—Leaving aside the point that the present Shanker is an uneducated man even in the sense in which the orthodox Hindoo would view education, this part of the Presidency is full of Vaishnavas. They are Dwaitas while Shanker is a Swami of the Adwaitas. The Dwaitas and Adwaitas you are aware are great enemies of each other. In their religious works the former have used as many epithets against the Adwaitas as the Sanskrit language is capable of producing. They have spared no abusive language. Such being the case, that the Vaishnavas of this place should quietly acquiesce in the edict from (to use their own expression) 'Shunkur' shows how degenerated they have now become. I would advise a few true Vaishnavas to come forward and say that they do not obey the edict which has emanated from 'Shunker.'"

The Dwaitas are those who recognize a distinction between the Creator and creation; the Adwaitas deny any such distinction,

TUESDAY,—September 7.

—The Duke of Edinburgh left Tahiti for the Sandwich Islands July 1st.

—The daily return of deaths by cholera at Umritsur had fallen to 33 on the 27th ultimo.

—About one quarter of the cotton shipped from Bombay, goes overland.

—Hay-ricks of the value of Rs. 15,550 were burnt at Byculla on Sunday night.

—The new fountain opposite Church Gate Street is to be crowned into a statue of Flora, with dolphins at the corners. A curious combination this. Is it Flora in the sea, or dolphins on land?

—The body of a dead infant was found in a dust-bin in the Native town.

—*Tomahawk*: "Another dreadful death on the Alps! When will common sense and common humanity interfere to prevent these acts of insane folly and wicked temerity? Year after year young men lose their lives, simply because they are allowed to indulge what is really a spirit of bravado and excessive vanity. No really great or good end, no scientific or useful purpose is served by these dangerous ascents of snow mountains. All the beauties of Alpine scenery, all the beauties of Alpine vegetation, can be seen perfectly from points where there is little or no danger. A more silly, useless, ignoble mania than this for cutting holes in walls of snow and ice, and climbing up them, at the imminent risk of your life, it is impossible to conceive. Life is too serious a trust to be thrown away on such barren folly. What would be thought of a man whose idea of amusement was running up and down the parapet of Waterloo Bridge, or climbing up church steeples, or running in and out among the carriages in a crowded thoroughfare? Yet these amusements are quite as useful and rational as climbing up snow peaks merely to find they are made of snow."

—The *Bombay Gazette* quotes the *Westminster Review* on Indian Railway Reform: "The Westminster Reviewer suggests an 'Indian Civil Engineering College,' as a suitable means of affording the training required. He says—'If a college of the kind were established into which none should be admitted except by competition at examinations open to all comers, but admission into which should entitle all who eventually pass certain prescribed tests to appointments in India, it would in all probability be sufficiently frequented to become, to a great extent, if not altogether, self-supporting. That if only decently managed it would turn out men far above the present average of English Civil Engineers, may be presumed pretty confidently from two facts—1st, that there neither is, nor ever has been, in this country any even good civil establishment for instruction in practical engineering; 2nd, that the old military seminary at Addiscombe, though very far indeed from being a model of good management, did actually furnish the old East India Company with as fine a corps of Military Engineers as the world ever saw."

—The fete-day of Napoleon III, August 15th, was celebrated at Suez by letting the waters of the Red Sea into the Suez Canal, says the *Bombay Gazette's* correspondent. By the by, how will soundings in the neighbourhood of Suez be affected by this?

—The Same: "The Khedive is building a fine palace at Ismalieh, the capital of M. de Lessep's elaborate little creation on the desert, in which grand fetes will be given. There will be regattas on the lakes and horse-racing and military reviews ashore without end."

—The Nile flotilla for Sir Samuel Baker's expedition consists of 10 steamers and 30 sailing vessels There are two routes. Sir Samuel and party leave Suez for Souakim.

—Cooberbaee, wife of Manockjee Hormusjee, Contrctor, committed suicide by hanging yesterday.

—*Sindian*: "The new arrangements for postal communication between the interior of Persia and India are now nearly completed. The routes that have been approved of are first from Kurrachee to Bushire, thence to Shiraz (a distance of of 170 miles) twice a month; and from Bushire, via Bussora, Bagdad, Kiermanshah to the capital of Persia, Teheran, a distance of 280 miles, once a month."

—Fall of rain up to Monday last, in the Fort, 104 inches; at Byculla, 92.

—Deaths last week, 318.

—In the first half of this year 20 millions of passengers were carried by the London Underground Railways.

WEDNESDAY,—September 8.

—*Times of India*; Kurrachee: "The event of the week is a case which has excited no little indignation and loathing throughout the length and breadth of Sind. The particulars are briefly these. On Friday night, the 29th ultimo, a native girl, about 11 years old, was taken to the bungalow of Captain W. A. Gillespie, first-class deputy collector and magistrate—for what purpose it is scarcely necessary to say.. The child was soon after taken to her home in a most pitiable state; the following day she grew worse, and on Sunday morning, at about 3 o'clock she was a corpse. When the fact came to the knowledge of her vio

lator, he sent the relatives of the girl Rs. 14 to hold their tongues!"

Captain Gillespie has been placed under arrest and a Court of Inquiry appointed.

—A new idol-temple erected by a Shrawah at Ahmedabad, at a cost of a lac, has been dedicated with a magnificent procession.

The *Guzarat Mitra* says: "The heroine of the procession, who had lent her innocent charms to it, was the daughter of Rao Gopal Hare, the Judge of the Small Cause Court."

THURSDAY,—SEPTEMBER 9.

—It is now stated by a correspondent of the *Times of India* that the number of souls on board the steamer *Jhelum* when she foundered at the mouth of the *Nerbudda* was 120, of whom 54 escaped and 66 were drowned. The entire crew, 32 in number escaped. Out of the twenty-eight men of the 18th N. I. 27 were drowned.

—Lady Spencer and family will, it is said, leave England for Bombay in December next

—*Bangalore Herald*; *Secunderabad*: "The Hindoos held a grand festival at which a thousand sheep and a number of buffaloes were sacrificed to propitiate the gods, who have so ruthlessly torn from their midst their nearest and dearest relatives, whole families being swept away in the few short hours of a night."

—*Bombay Gazette*: "Very general attention must have been attracted in England and America to a striking, we may say, an appalling article in the *Westminster Review* entitled 'Prostitution in Relation to National Health." According to this testimony based on a wide induction, there is absolutely no safeguard from the effects, direct and indirect, remote or immediate, of the virus in its more malignant form. Time does not eradicate it from the system; ostensible cure does not prevent its transmission to offspring; once in the system there it abides, obvious or latent, until death. The impossibility of guarding against its remote consequences, the trivial actions which will convey the poison from one being to another—a kiss has been known to *kill*—its tenacity which inflicts disease from generation to generation—these are the characteristics which almost fill the mind with despair. And beside the effects direct and deadly—men, women, and children altogether innocent, and from mere casual infection derived in modes which could not be guarded against, have died after brief suffering—there are numberless indirect effects. Medical men now agree, or nearly so, in referring to this single cause, much of the consumption, rheumatic affections, cancer, scrofula of various kinds, ophthalmia, diseases of the throat, nay even gout itself, which swell the fatalities recorded in the bills of mortality."

FRIDAY,—SEPTEMBER 10.

—The daily mortality from cholera at Umritsur had fallen to 34 on the 29th ult. 2,214 had died in August, in a city of 130,000 inhabitants.

—A Madras contemporary states that Mr. William Hobart Kerr, late of the Madras Civil Service, who retired on an invalid pension in 1867, while Commissioner of Coorg, is about to return to that Presidency in the capacity of a Jesuit missionary. Mr. Kerr is the eldest son of Lord Henry Kerr, who while rector of Dettisham, Devon, went over to the Church of Rome.

—The Certificate Tax for last year, in Bombay, yielded close upon 6 lacs.

—The monsoon crops in Malwa are considered safe.

—*Jam-i-Jamshed*: "We learn from a reliable source that the arrangements for the sale to Government of the Elphinstone Land and Press Company's valuable property have been completed. The sale will result in considerable benefit to the public of Bombay, as the large sum of money that was absorbed in the company's shares will now become available for useful and industrial purposes in the presidency."

THE LIFE OF THE CHURCH AND THE SUCCESS OF MISSIONS.

(Concluded from our last.)

III.—But, more particularly, I would speak of the influence of the piety of the Church with reference to the necessary conditions of all successful Missionary work. There are three things ordinarily required in order to secure success: (1) the right men and the proper means, or the labourers and their implements; (2) right work or the earnest and faithful efforts of the labourers, and the wise and skilful use of their implements; and (3) the Divine blessing, the gracious influence of God's Spirit on the work. Now it is easy to see that there is a very close connection between the piety of the Church and each of these three.

(1.) Look, for example, to the men and the means that are required. The harvest truly is plenteous and the labourers are few; and the duty of the Church is to pray to the Lord of the harvest that he may send forth more of them into the field. But what piety is needful to continue in such prayer! And then, again, it is not every man who is fit to be a missionary, and many who seem fitted are not ready to go. The loud call, "come over and help us," rises up from two hundred millions of perishing immortals in this land, for whose souls there is no one near to care; it swells in our ears; its mournful wail has crossed over oceans and continents to Christian Scotland and mingled its sad echoes there with ths harsh notes of controversy; but still where is the eager band of evangelists hastening to preach here the unsearchable riches of Christ! Again, I say, I do not make Missions the measure of the Church's piety; but when in India we have under our empire one-sixth of the whole human race perishing for lack of knowledge—when in many of the large cities of India we have hundreds of thousands of ignorant idolaters, with not a single missionary to tell them of a Saviour—when vast tracts of territory, teeming with human beings, have never yet been trod by the feet of any messenger of mercy—may I not venture to say that if the members and ministers of our Church were awakened to a right sense of their high vocation, if they were animated by a stronger faith, a warmer zeal, a more Christ-like compassion, there would soon be far more of the living among the dead! Yes! the more the Spirit of Christ quickens the whole membership of any Church, the more there will be of his pity for lost sinners and his self-denying zeal for their salvation, and the more also there will be of the right men and sufficient means to carry on successfully the work of Christian Missions.

(2.) And then, again, look to the work. The more thoroughly in earnest a Church is about Missions, the more likely are its plans and schemes and operations to be distinguished by wisdom and efficiency. When its interest is small, any sort of agency will suit, any degree of faithfulness, any mode of operation, will suffice as a pretext to cover neglect of duty. If there is machinery of any kind at work, no matter how ill-adapted or how weak and inefficient, if it is only there, the cold and apathetic Church is satisfied. But let it be awakened to a lively concern for the glory of God in the conversion of the brethren, let there only be a deep and wide-spread earnestness about the means of bringing the blessed gospel to bear upon men's souls, and then there will be developed a wonderful ingenuity and vigour in regard to all missionary operations. Hindrances to success will be grappled with, wrong methods will be rectified, efficient means as well as zealous men will be supplied, and the whole work will be carried on in a more workmanlike manner. And missionaries, too, may feel the beneficial influence of such pious enthusiasm. Backed by the whole body of believers, feeling that there are many eager eyes of interested and beloved brethren upon them sympathising with their difficulties, rejoicing in their progress and upholding them by their prayers, they can hardly fail to catch the prevailing spirit and to labour on with increasing devotedness and success. And so the success of Missions will be promoted by the piety of the Church being brought practically to bear on the missionary operations as well as on missionary agents.

(3.) But, especially, let me ask you to bear in mind the third thing required in order to success, *viz.*, the Divine blessing on the men and the means and the work. Paul may plant and Apollos may water; but, after all, it is God that gives the increase. Yes! but the increase will be given in answer to prayer. When the missionary labourer is weary and needs much encouragement, when his work seems to stagnate or but heavily to drag forward, when wisdom is needed to direct and faith to sustain, when he has sown much and reaped perhaps nothing, oh! then, brethren, whose part is it to plead at the throne of grace, for him, and bring down on himself and on his work showers of spiritual blessing? It is the part of each of us and of all true Christians. And the more there is of real piety among us, the more earnest will be our prayers on behalf of Missions, and in answer to such prayers the more abundant will be the divine blessing and the more glorious their success.

And now, turning from the Church of Christ in general, let us fairly look at the bearing of this subject on ourselves as a congregation and as individuals. Our lot has been cast here in the very midst of living heathenism. We are confronted by the awful power by which millions of immortal souls, as precious as our own, are held in willing bondage to a soul-destroying superstition. Idolatry need be no longer to us a far off evil, to be imagined in order to be deplored; it is a present, visible, terrible reality, blinding, degrading and eternally destroying, every year, all around us and within reach of us, myriads upon myriads of those between whom and us the grace of God alone has made all the difference. Such being the case what does God expect that we should do more than others? What course, in such circumstances, is the honourable and consistent Christian course for us to pursue?

1. First of all, if we are really sincere in praying as David did for the restoration of spiritual joy, we should contemplate as he did the same proper practical effect of our prayer being answered, and be prepared for in some way taking part in the work of teaching transgressors God's ways, and turning sinners to the Saviour. For be assured that, when there is amongst us a reviving and growing piety, one of the fruits for which we are warranted to look, as an evidence of its depth and genuineness, will be an immense increase of anxiety to propagate the Gospel and pull perishing souls as burning brands out of the fire. If the Holy Spirit begin and carry on here the work of grace in our souls, what we may look for as at once the voucher of its reality and the test of its genuineness, is a fresh and strong evangelistic effort prompted and directed by a full evangelical piety—the desire to teach transgressors God's ways, struggling for an outlet in souls that have had restored to them, or imparted to them, the joy of his salvation. That has been the practical result of all the great religious awakenings from the day of Pentecost to the present time. While mere physical excitement, false religious sentiment and emotional enthusiasm have effervesced and evaporated, the living stream of true piety springing up in souls baptised with the Holy Ghost, has flowed on to fertilize the parched and barren spiritual desert all around it.

2. But though we might all, perhaps, do more than we are now doing in the way of direct personal influence on individuals—and especially though much more might be done by those who have been brought up in this country and could make themselves understood by the natives if they were to talk with them on religious subjects—yet you may conscientiously believe that, for the good of the good cause, it will be better for you to help it in some other way. Be it so. "As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God." You are not excluded from taking part in the great evangelistic enterprise, or from feeling a lively practical interest in its success. You will have this day an opportunity presented to you of evincing the degree of interest you really feel and the amount of influence you wish to contribute to promote it. And sure I am that if the Lord open your hearts he will also open your hands, to give cheerfully and liberally to him of what he has given to you.

If on this, the first Sabbath of the new year, you have come up to God's house with heartful gratitude for his goodness and a sincere desire to do what you can—and to deny yourself in doing what you can—to help forward his cause throughout the year, you will need no urgent pressure or appeal to induce you now to render to him, with a large-hearted liberality, your missionary thank-offerings. "Ye know the grace of our Lord Jesus Christ, that though he was rich yet for your sakes he become poor that ye through his poverty might be rich." Brethren! let the same mind be in us that was also in Christ Jesus, and then our Free Church Mission will be placed during the present year in a far more prosperous and effective condition than during the year that has just closed.

TELEGRAPHIC NEWS

London, September 3rd,—The Viceroy of Egypt has returned an explanatory and justificatory reply to the Grand Vizier in a letter, which concludes with ample assurances of loyalty to the Sultan. The Grand Vizier has sent a reply from the Sultan stating that he accepts the explanations of the Viceroy, but he demands that His Highness shall not increase the Egyptian Army or Navy, nor contract new loans in Europe, without the sanction of the Imperial Government; and, further, that he shall render an annual account of

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the financial condition of the province. The matter is now considered practically at an end.—A debate was commenced on the 2nd instant in the French Senate, on the Senatus Consultum. Prince Napoleon demanded further concessions in an animated speech, characterised by M. Segur d'Agnesseau as scandalous. The "Journal Officiel" states that the Emperor's health is more satisfactory. The same paper gives an account of the reception of the Empress and Prince Imperial at Ajacio. Genral LeCoeuf, who served in the Crimea as General of Artillery, is named as Minister of War, in place of Marshal Niel, deceased.—The "Public" states that Prince Napoleon will meet the Empress Eugenie at the opening of the Suez Canal, and that the Prince will then proceed to India. The "Public" also says that the Emperor holds completely aloof from the discussions between the Austrian and Prussian cabinets.—Latest advices from Spain state that the Carlist movement is represented as being completely suppressed, Don Carlos has embarked for England, and General Prim has gone to Vichy.—The Prince of Roumania has visited the Czar at Livadia.

5th.—Gold at New York has risen to 136⅝ upon the report that the stock of Bar Gold was overstated. The Controller has ordered the Banks to make a special statement. A heavy fall took place on Saturday afternoon on the Bourse in French Funds. A numerous meeting of policyholders of the Albert Life Assurance Company has been held. The reconstruction proposal was generally condemned.—Persistent and discouraging rumours of the Emperor Napoleon's health continue to be circulated, though His Majesty presided in the forenoon at a Council of Ministers.—The *Public* says that the voyage of the Empress Eugenie to the East has been abandoned, though no order to this effect has yet been published.

6th.—Major Champain and Mr. Latimer Clarke accompained by a staff of electricians have left England to lay the Persian Gulf Cable, which is to be completed in November next. The name of the Hon. Sir Charles Gore G. C. B. appears in the obituary of the week. The s. s. *Rangoon* with the outward Indian Mails left Suez for Bombay on the 5th inst. at 11 A.M. (7 hours before contract time.)

Miscellany.

—The Rt. Honorable W. E. Gladstone, in his "Juventus Mundi" just published, thus speaks of the Olympian system, the Greek mythology :

"During twelve or fourteen hundred years, it was the religion of the most thoughtful, the most fruitful, the most energetic portions of the human family. It yielded to Christianity alone ; and to the Church it yielded with reluctance, summoning up strength in its extreme old age, and only giving way after an intellectual as well as a civil battle, obstinately fought, and lasting for generations. For the greater part of a century after the fall of Constantinople, in the chief centres of a Christian civilization in many respects degenerated, and an ecclesiastical power too little faithful to its trust, Greek letters and Greek thought once again asserted their strength over the most cultivated minds of Italy, in a manner which testified to the force, and to the magic charm, with which they were imperishably endowed. Even within what may be called our own time, the Olympian religion has exercised a fascination altogether extraordinary over the mind of Goethe, who must be regarded as standing in the very first rank of the great minds of the latest centuries. The Olympian religion, however, owes perhaps as large a share of its triumphs to its depraved accommodations, as to its excellences. Yet an instrument so durable, potent, and elastic, must certainly have had a purpose to serve. Let us consider for a moment what it may have been. We have seen how closely, and in how many ways, it bound humanity and deity together. As regarded matter of duty and virtue, not to speak of the highest form of virtue which is called holiness, this union was effected mainly by lowering the divine element. But as regarded all other functions of our nature, outside the domain of the life to God-ward, all those functions which are summed up in what Saint Paul calls the flesh and the mind, the psychic and the bodily life, the tendency of the system was to exalt the human element, by proposing a model of beauty, strength, and wisdom, in all their combinations, so elevated, that the effort to attain them required a continual upward strain. It made divinity attainable ; and thus it effectually directed the thought and aim of man

Along the line of limitless desires.

Such a scheme of religion, though failing grossly in the government of the passions, and in upholding the standard of moral duties, tended powerfully to produce a lofty self-respect, and a large, free, and varied conception of humanity. It incorporated itself in schemes of notable discipline for mind and body, indeed of a lifelong education ; and these habits of mind and action had their marked results (to omit many other greatnesses) in a philosophy, literature, and art, which remain to this day unrivalled or unsurpassed. The sacred fire, indeed, that was to touch the mind and heart of man from above was in preparation elsewhere. Within the shelter of the hills that stand about Jerusalem, the great Archetype of the spiritual excellence and purification of man was to be produced and matured. But a body, as it were, was to be made ready for this angelic soul. And as when some splendid edifice is to be reared, its diversified materials are brought from this quarter and from that, according as nature and man favour their production, so did the wisdom of God, with slow but ever sure device, cause to ripen amidst the several races best adapted for the work, the several component parts of the noble fabric of a Christian manhood and a Christian civilization. 'The kings of Tarshish and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.' Every worker was, with or without his knowledge and his will, to contribute to the work. And among them an appropriate part was thus assigned both to the Greek people, and to what I have termed the Olympian religion."

—*Evangelical Christendom* : "Late in the autumn of 1867 a Mr. T. T. Cooper, an English gentleman of adventurous spirit and excellent education, left Shanghai, with the intention of forcing his way through the mountains and reaching either British Burmah or Upper India. He ascended the Yang-tse-Kiang to Suchau, and thence followed up one of its affluents to Tatsien-lu, on the extreme western borders of China. He had hoped, it seems, to make his way from this point through Thibet, and so reach Umritsur or the Punjaub. But he found the people of Thibet intensely hostile, and that it was hardly possible he could pass through Thibet without being arrested, tortured, and probably murdered. The people on the border of China were also hostile, and southward along the Salwen and the eastern affluents of the Irrawady were those warlike and hostile hill tribes of whose ferocity he had heard so much. As a last resource, determined not to go back, he crossed, about the 1st of May, 1868, over the Salwen, to the headwaters of the eastern branch of the Irrawady, hoping in some way to find a route which would lead him to Prome, nearly eight hundred miles distant. At the first village to which he came on the Irrawady he was brought to the chief, a noble, athletic, and almost gigantic specimen of the mountaineers of that region. The chief at once said, 'You are a white man. Are you one of God's men?' Mr. Cooper, astonished to hear such a question asked in such a place, replied, a little evasively—he was not, he acknowledged, in any evangelical sense, a Christian. The chief went on to say, 'If you are one of God's men, I want you to tell me and my people about God. Some of my people have heard from white men down the river about the great God, and I want to know about him myself, that I may become one of God's men.' Mr. Cooper told him, as well as he could, the general truths of Christianity, though painfully conscious that he was not himself familiar with them ; but the chief did not seem fully satisfied, and finding that the traveller was desirous of descending the river, he sent him in a boat with a delegation of his own people, liberally supplying his needs, to Prome, and forwarded an urgent request, both by Mr. Cooper and his own people, to our missionaries there, to send him a teacher who could tell both him and his tribe how they might become 'God's men.'"

—Same ; Madagascar : "Since the Queen was baptized," writes Mr. Toy, 'almost all the higher officers are coming forward as candidates for baptism. I have now at Ambohipotsy more than a hundred under weekly instruction. Among these are the chief of the idol-keepers, the late Queen's astrologer, several of the present Queen's household, the head of the civilians and other members of the Government, many of whom are getting quite old men. This great influx of those who were a short time ago idolaters, and some of them fierce persecutors of Christianity, is not without its risk. We are all conscious of the peculiar dangers to which it is exposed, but we can do nothing more than pursue an open and straightforward course, faithfully doing our duty by instilling right principles, directing and guiding as far as possible the course of events, and committing ourselves and our work into the hands of Him who has the hearts of all men under his control.' Last year twenty thousand persons joined the Christian congregations. The missionaries expect the same addition, if not a larger one, during the present year. Everywhere, therefore, church building is most active, and the mission press has its hands more than full. Mr. Cousins writes : 'A very clear indication of the rapid increase in our congregations is the fact, which you will find noticed in our minutes, that 100 congregations are looking to us for help to build either new or larger chapels. About one-third of the chapels to be built will afford accommodation for from 800 to 1,200 hearers each.

"Mr. Toy communicates some interesting intelligence relative to the instruction of native pastors. He says : 'Mr. Cousins and myself commenced our new duties on Wednesday. We have nearly forty students to begin with, exclusive of some of the pastors who wish to attend as often as possible. I do trust that we shall be able to do our work successfully, and that God will prosper this undertaking and make it the means of advancing his glory. At present the young men are very zealous, and things look most encouraging, but whether they will have the diligence and perseverance necessary to continue their studies when the novelty of the thing is worn away, may be open to doubt. With all our other work pressing upon us, it will be no inconsiderable tax upon our energies and strength."

PASSENGERS SAILED.

Per *Baroda, 7th* :

For Marseilles.—Mrs. William Drew, Mr. Child, and Mr. Lloyd.
For Suez—Mr. A. Elliott, and Lieut. S. Turner.
For Southampton.—Mrs. Smith and 2 children, Mrs. Abbott, Mrs. Westmacott and child, and Mr. Richards.

Per *Magdala 8th* :

Rev. Mr. and Mrs. Sharpin, Rev. Mr. and Mrs. Wilder and 4 children, Mr. Sneider and 2 children, Mr. Curling, Lieut. Buchanan, Mr. Watts Russell, Mr. and Mrs. Archord, Mrs. Wiggins, Mr. Brick, Mr. Metaxas, and Mr. G. Purvis.

DOMESTIC OCCURRENCES.

BIRTH.

BEYTS—Sept. 6th, at Bandora Hill, the wife of J. N. C. Beyts, Esq. H. M.'s late Indian Navy, of a daughter.

MARRIAGE.

KNIGHTLEY—PERRET—Sept. 2nd, at St. Thoma's Cathedral by the Rev. C. T. Wilson, Edward Knightley, Esq. Quartermaster, Royal Welsh Fusiliers, to Ellen, widow of the late L. E. Perret Esq., of Neuchatel, Switzerland, and third daughter of William, Walker Esq., of South Yarra, Melbourne, Australia

DEATHS.

HART—August 22nd, at Aden, Mrs. Catherine Hart, aged 72 years.
CHARNOCK—September 5th, at the Adelphi Hotel, Ilvculla, Francis Robert Charnock, late Captain H. M. 2nd West India Regiment.
MOYLE—September 4th, at the Marine Lines, Bombay, Beatrice, the infant daughter of Lieutenant-Colonel Charles Moyle, aged 10 months.
STURROCK—Sept. 1st. at Munmar, Peter Sturrock, Esq., District Resident Engineer, G. I. P. Railway, aged 38 years.
ROCKLEY—August 7th, at Salisbury, of inflammation of the lungs, Arthur Bowston Rockley, late Conductor Ordnance Department, Grand Arsenal, Bombay.
WHITAKER—Sept. 5th, at the residence of Mr. James Connell, Grant Road, Bombay, Mrs. Rebecca Rachel Whittaker, aged 30 yeas.
HOGG—August 30th, at Hydrabad, Sind, Charles Adam Forbes, son of Lieut.-Colonel Hogg, 1st Belooch Regiment, aged 13 months.
IRVINE—Sept. 7th, at the residence of his son, Grant Buildings, Colaba, Mr. James Irvine, Senior, aged 67 years.

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